

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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"He Is Not Here" The Prodigal's Return

By H. H. SAVAGE, D.D.,

Pastor, First Baptist Church, Pontiac Michigan
(Sermon preached April 13, 1941)

A Practical Approach to the Resurrection Story.

Luke 24:6. "He is not here, but is risen."

No such announcement had ever been made before, and certainly never will be made again until the graves of the saints are opened. For all other graves, the announcement has to be made, "He, or she, is here."

I. Bodies of Other Beloved Dead Are Still in the Grave

I have been to Mount Vernon, sacred to the memory of every true American citizen, and standing before the iron grating in front of that modest little brick building I have heard the guide, pointing inside the tomb, make this statement, "there lies George Washington."

I have been to Arlington Cemetery, and when there, looking at a number of the headstones marking the places where had been buried so many of the ones who are renowned in American history, I looked around until I found a small lot enclosed by wire pipes and then looking upon the monument saw the name, "William Jennings Bryan" for that is where he is resting.

I have been through St. Peters in Rome, and had the guide point out the many recesses and then make this statement, "Pope so and so lies here — Pope so and so lies there" and we have had their burial places pointed out for that is where every one of them lie.

My wife and I occasionally do, as many of you do, go out to that quiet city of stone monuments and we gaze at a little grave and then we say, "there she is — she would have been quite a young lady had she lived."

(Written in memory of Carol Lucille Savage, Feb. 4, 1927)

"We had hoped for her, prayed for her, times without number;



Dr. H. H. Savage

Dear little midget with curly black hair;
And when day with its hopes had passed on into slumber,
Night with its dreams was still taking us there.

Tiny dresses, and bonnets were anxiously waiting;
Drawers were full of the wee gifts so dear;
Why the seconds and minutes and hours were dating
On to the time when we thought she'd appear.

And our arms, they had somehow grown used to the bending
They'd have to take when her small form they pressed;

(Continued on page two)

By EVANGELIST CHARLES E. FULLER

(Sermon preached Sunday, September 5, 1943, over Old Fashioned Revival Broadcast. Mechanically recorded for The Sword of The Lord.)

Certainly, the parable of the prodigal son is one of the best known parables in the Bible. Frankly, there is so much to give on this parable that it is simply difficult to know just where to begin and just what lessons to bring out. However, after reading this parable over and over, my heart and mind seem to be centered on verse 20, especially these words: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him." "His father saw him."

Let us review chapter 15 for just a moment. We have first of all, the parable of the lost sheep, and in that parable we find God's picture of humanity wandering away from God. "All we like sheep have gone astray; we have turned every one to his own way." And in the parable of the lost coin we find that a certain portion of humanity is lost through the carelessness of others, lost in the dirt, debris, and dust of worldliness and carnality. They need to be restored.

And now in the parable of the prodigal son we find the picture of humanity in its deliberate purpose to go away from God — rebellious, self-centered, full of pride, for this young son said, "Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days

after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.... Rebellious, head-strong, self-centered, full of pride.

Some portions of humanity are lost because they deliberately rebel against all restrictions and all authority. They vainly imagine that once they are away from God and His Christ, and away from the church, they will find freedom and liberty, room for all self-expressions, that one can do just as easily — no restraining power, like the children of Israel in the days of Judges. There in those days there was no king in Israel. Every man did that which was right in his own eyes. Yes, these are they which go into a far country, away from all restraint; they are lost, away from the Father's loving care and protection. So in the three parables we have a three-fold view of all humanity as it is before God — lost, separated, rebellious, self-centered, proud in its open defiance to God's will and law.

Now in the face of all this, we have there in verse 20 the matchless love and kindness of the Heavenly Father pictured. The story just in a few words: scene one, a very prosperous household, a loving father, servants, cattle and land, a well-provided. He provides well for his family, but he had a young, rebellious son. And you know sometimes it is the best way for a young man to learn something by just letting him have his own way. That's the only way he will learn, by hard knocks.

And then in verses 14 to 19 we have him there in a far country: "And he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine



Rev. Chas. E. Fuller

did eat: and no man gave unto him." That shows what happens to a man when he leaves his father's household.

Divine Observation

And then from verse 20 on to the end we have the reception and the results. "And he arose, and came to his father. But when he was yet a great way off, his father saw him...." First of all, we find here, divine observation: "When he was yet a great way off, his father saw him." It is true that God sees a sinner in every state, under every condition, yet He sees him with the eyes of love and affection. God sees the wandering one, and I am sure that here in this parable the father saw his son when he was spending his living in the underworld, in the times of deep sorrow, in the time of famine, but here the father sees him with an eye full of more tender love and greater care. "His father saw him." What a sight! He saw him, his reprobate son, one who had dishonored the family name. He saw him in filthy rags, his gay clothing long ago having lost its fine colors. But he saw him; he saw the heart change in spite of the outward clothing. Man looks on the outward appearance, but God looks on the heart. "But when he was yet a great way off, his father saw him." Oh, yes, friend of mine outside of Christ, God sees you right now perhaps in a house of shame, perhaps in a place of

(Continued on page two)

Capital Punishment

By REV. R. I. HUMBERD
Martinsburg Pa.

"Crash!" — two cars came together on a busy Chicago street. A crowd gathered about. I was employed on the elevated railway and was on my way home. I stopped to see the issue and was standing beside the big man when, "Bang!"

The horrors of the situation so gripped my heart that, when I came to myself, I was running down Chicago avenue and another man was at my side. We turned and retraced our steps. There he lay in the gutter and having lifted himself up on his elbow, he was gasping out the words, "Yes — just — below — the heart."

At another time Chicago was celebrating a holiday. Revelry ran high. I rose long before daylight to catch an early morning train, when lo, to my utter consternation my back door was splintered and fresh pieces lay about the floor, while from the alley below, there came the sound of excited voices. There on the kitchen floor lay the intruder — a bullet aimed for human blood, had missed glanced up and entered my door.

And so it goes. There is a dull thud as a heavy body drops to the ground; a few gasps for breath and the heart is forever still, while the murderer seeks to hide his fearful crime.

There are great headlines; there are countless readers to gasp at

the fearful deed, while their hearts cry out for vengeance upon the head of the one who dared commit the dreadful crime. But justice is assured for the murderer is even now in the hands of the law.

Time passes however, and the fearful crime is forgiven; a fickle public forgets the family of the murdered and turns to pity the murderer. There are papers to pass and the names to sign; there are petitions for mercy and requests for pardon. Judgment is overruled; justice goes astray and another man is set free to prey upon society and the whole affair but gives courage to other would be murderers to run the risk of a

(Continued on page three)

28 DECISIONS THROUGH SWORD LITERATURE IN OCTOBER

By VIOLA WALDEN
Office Manager

We received several letters in October which will rejoice your heart to read. We received almost an average of one decision slip a day the last month from the following:

- 20 from What Must I Do to Be Saved?
- 1 from Religious But Lost
- 1 from Hell! What the Bible Says About It
- 1 from Bible Facts About Heaven
- 1 from All Have Sinned
- 3 from articles in The Sword of The Lord as follows:
- 1. "Prophecy Proves the Bible" by Dr. Rice
- 2. "The Thief on the Cross" by Chaplain Rolfe Barnard

A Borrowed Sword Leads to a Happy Conversion

From Anderson, South Carolina, the following letter was written to us on October 13:

"Dear Preacher:

"I want to subscribe for your paper, The Sword of The Lord for which I enclose \$1.00 for a one-year's subscription. Preacher Rice, I can't wait to tell you about being saved about ten minutes ago; thank God! It has been a long time that I have wanted to be saved. It was the most happiest moment of my life. I had just finished reading your article about Prophecy Proves the Bible. Thank God for that message. Borrowed the paper from a good Christian friend. Please pray that I will always follow Christ's

(Continued on page four)

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(Continued on page four)

"HE IS NOT HERE"

(Continued from page one)

And at breakfast, or dinner, our talk was unending — How would she look when our baby was dressed?

So the time came at last when in love we would greet her; Hopes were unuttered; and words were unsaid; But we anxiously waited the moment we'd meet her; And this was the answer — our baby was dead.

Only God knows the anguish, and God knows the sorrows; Many things here we cannot understand; But we know we shall meet in that blessed tomorrow One who is waiting in God's glory land."

Of course we realize that it is only her body that is there, but salvation includes all of the three-fold characteristics of man's nature: spirit, soul, and body.

Rom. 8:21-23. "Because the creature (the creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the REDEMPTION OF OUR BODIES."

But one day in the mid-summer of the year 1925, together with a number of others, I had the privilege and the pleasure of walking up to an opening, carved out of the solid rock. This was in a garden outside of the city of Jerusalem, and as we stood in front of that opening our Arab guide, John Jallouk, used the language of the angels on that first Easter morning. Whether he did it purposely or not, I do not know, but the statement he made was as follows: "He is not here." And, what a thrill it was to look into that open sepulchre as Peter and John had done the first Easter morning, and then as we gazed upon it to remember that the one who had been placed there for three days was no longer dead, but was alive again and seated at the right hand of the Father on high, waiting for the time when he might come to receive us unto Himself.

Oh, what a difference from all of the other graves you and I visit, where we have to come back with the expression, "he is there, she is there" — a loved one, a friend, an acquaintance, but when we came back from that grave, outside the city walls of Jerusalem, all we could say was, "He is not there."

II. But Christians Dead Will Be Raised As Christ Was

The last time I visited the place of my childhood out in LaJunta, Colorado, I went out past the old ranch house that my father built nearly fifty years ago. There had been some changes made and I knew that strangers were living there. There was no desire to go in, for it was no longer home, it was just a house out on the desert, but oh the memories that swept over my mind as I stopped out in the road. Somehow, it just seemed as though in memory's vision I could see that old father of mine starting out with the horses for the day's work, and I could see that mother of mine hanging out the clothes from the washing on Monday morning. It seemed as though I could see two little girls and a boy starting on their two mile walk

to school, but there was no desire to stop in for none of them were there. They had all moved away.

The next morning I had been invited to give a devotional message over the local radio station. I don't remember the message that I had in mind, but they came and took me out to the place where we were to broadcast, and I had been so busy in conversation that I had hardly noticed just where we had gone, and then, waiting for the time to be introduced, I happened to look out through the window and just across a fence, only a few feet away, I saw a tombstone, and then suddenly the recognition came to me that it was the tombstone erected over the place where my father and my mother were buried, for that is where they are.

So upon this particular morning of which I am speaking, I couldn't give a message on the subject I had prepared, but I turned instead to the fourteenth chapter of John and the first six verses, where we have that wonderful promise of the Lord Jesus Himself, regarding the fact that He was going to prepare a place for us and that after having that place prepared, He would come again and receive us unto Himself that where He is there we may be also.

What a wonderful day that will be, for after the trumpet sound has sounded forth and the shout has rung over the whole world and the dead in Christ shall have risen and we which are alive and remain shall have been caught up together with them in the clouds then again they will be able to say of grave after grave, throughout this whole world, "he is not here — she is not here — they have risen in accordance with the power that was provided for the Lord Jesus Christ in His resurrection on that first Easter day."

Father, mother, our little baby, and all who love the Lord Jesus Christ, to be caught up in their incorruptible bodies. Hallelujah!

III. The Risen Christ Will Come Again to Receive Us to Heaven

Then there is another wonderful truth connected with this subject of the resurrection, that is, the One Who arose in his regular body from the grave is coming again in like manner. As they stood upon the mount of ascension watching Him go, the angel said —

Acts 1:11. "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Whenever we partake of the Communion Service we do show forth the Lord's death till He come.

I still remember vividly some experiences I had when I was about six years of age. We had gone to Colorado and then mother and my older brother and myself were left in Denver while father went out to hunt for a new home. He intended to take up a homestead, build on it a claim shanty, and then come back and take his little family out to this new place. I will never forget the day that he came. All of our possessions were in an old lumber wagon, and as it bounced over the sod of an unmade road, we soon saw in the distance the boards of that new claim shanty. It was made of rough lumber, with the rough boards stood up on end, and with battens that had been nailed over the cracks between them. It was "home." It was home because father was there. It was home because mother was there. It was home because the family was there.

Jesus also has gone on to a place He wants to prepare for His family. He has left us here waiting for the time when he shall have completed that new place and then He will come back again to receive us unto Himself. I think one of the most wonderful things connected with the glories of heaven is that it is going to be a home. The fact of golden streets never affects me very much. The fact of great doors of pearl isn't so very attractive. The fact that there will be palaces there, beyond the imagination of man to describe them, has no particular appeal, but oh, won't it be glorious to be with those whom we have loved. Jesus is going to be there. Loved ones who have known Him, who have gone on before, are going to be there. It will be "home."

IV. But a Sad Resurrection to Eternal Ruin Awaits the Unsaved

But there is a sad feature connected with this subject of the resurrection, because not only will the righteous be raised but the unrighteous will be raised also.

John 5:28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The dividing line between the resurrection of life and the resurrection of damnation is upon the basis of "they that have done good" and immediately the moral man of the world answers, "that is just exactly my idea of Christianity. I try to do good; I am a good citizen; I am a good husband; I am a good father; I am a good son; I never injure anyone; I never do that which is evil. Therefore, I am entitled to eternal life."

I was talking to a man not so very long ago and asked him if he was a Christian. He said "yes." I said, "Are you a Christian upon God's terms, or upon your own terms?" He was honest enough to say that his Christianity was according to his own terms and not according to God's terms. Our definition of that word "good" may be entirely different from God's definition. According to God's definition those who are in the flesh cannot perform any good thing.

Romans 7:18. "For I know that in me (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

On the other hand, God's definition is one which has to do with the perfection of God Himself.

Luke 18:18, 19. "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God."

One pig pen compared with another pig pen may be a very good pig pen, but the very finest pig pen compared with the parlor in your home or my home would be so disgusting that we wouldn't think of putting the one in the other. Compared with other human beings, your life and my life may be very respectable and thus be in the position where they are qualified to be called good, but in comparison with God Almighty, they are but filthy rags.

A couple of years ago I had the privilege of visiting a number of homes on the Papago Indian Reservation, just west of Tucson, Arizona. We had stopped at a number of those extremely poor hovels made out of long cactus branches, bound together to form a sort of a stockade — no floor, no real roof, and yet there are folks living in them just as they would be living in the very poorest kind of homes in the center of Africa. After we had stopped at a number of these places, the missionary with whom I was visiting the reservation said, "We will visit one of the good homes now." It was a better building — there was a floor, a good roof — there were windows with real glass panes in them, but just outside the front entrance, not more than twenty-five feet from the front door, lay two dead, bloated cows. No one had made any attempt to move them. Four or five dirty, mangy dogs were running in and out of the house, and then as the stench filled the room, my guide said to me, "I have eaten here a number of times." Then I immediately became filled with fear lest we should be invited to stay there for some sort of a meal at that time. It might have been a good home, compared with some of the other miserable homes we had seen, but according to my standard, it was a very, very poor excuse — not good according to that which I had experienced.

They that have done good, then, are not those whose works compare favorably with others around about them; but those whose works can be classified according to the perfections of God Almighty. Upon that basis, no human being can say, "I, that is myself after the flesh, have done good, the kind of good that entitles me to eternal life."

The world around about us is not at all pleased with this type

THE PRODIGAL'S RETURN

(Continued from page one)

worldly amusement that is dishonoring God and Christ; perhaps you are in a broken home not knowing which way to turn; perhaps you're in a hospital bed, laid there because of sickness; and He knows your midnight sin, and He hears your bitter cursing and blasphemy. He knows you are a rebel, full of bitterness. Yes, He sees you, and He loves you with an everlasting love. Note please, "his father saw him." He did not see another casual observer or as a friend may notice his neighbor's little child. No, "his father saw him." Every spot, every bruise, every mark — how penetrating are the eyes of the parents! They can detect something that no one else can detect. "His father saw him."

Divine Compassion

Now notice the words there, "had compassion." I want you to see the divine compassion. Now what does the word compassion mean? Will you follow me? Oh, it's sweet! Simply this; suffering with or a fellow-suffering, a fellow-sufferer or a fellow-suffering, that is, putting yourself into the place of the sufferer and feeling his grief. Here it is, "The father saw him, and had compassion." And he, the rich man that he was, a good provider, put himself into the son's rags, into the son's position, and felt as much pity for him as the poor, ragged prodigal could have felt for himself. And there is the gospel. The Lord Jesus Christ who was rich, yet for our sakes He became poor. He came and took upon Himself the form of sinful flesh, and He put Himself in the place of the lowest leper, in the place of the lowest sinner, in the place of the lowest downcast, outcast man, and He bore our sins, and He bore our sicknesses in His own body. And no wonder we have a High

of gospel ministry; the world likes to think in terms of its own "good" works. Some time ago I was talking with one of the industrialists of this city, and he was very much wrought up over the fact that I insisted that there was nothing in him, and nothing in me that merited eternal life. Finally I asked him if he thought it was a proper illustration to think of our intelligence and our righteousness and our power compared with that of Almighty God, as being similar to the intelligence and righteousness and power of a hog compared with human beings. He seemed to think it was proper. Then asked him which hog he would care to make a partaker of his home and his companionship, his bed and his board. Of course his answer was, "none of them!" Not even the best hog in the lot, as compared with other hogs? "NO!"

Thus, compared with God Almighty, there are no "best" human beings, "All have sinned and come short of the glory of God."

Romans 3:10-12, "As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

Conclusion; How to Be Ready to Meet Christ

How then can we be the recipients of that kind of a life that is to be measured by the perfection of the Lord Jesus Christ Himself? Certainly not through any works of our own. Not through our own effort. Not through our own wisdom, but only receiving it as a gift. So, shall we close this message by quoting John 5:24 —

"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life."

The good thing that we do is to believe on Him who died for our sins upon the cross of calvary, rose again the third day, thus making it possible for us to pass from death to life.

(This beautiful message is taken from the pamphlet, "FIVE EASTER MESSAGES," by Dr. Savage, and is used by special permission. The pamphlet may be secured from First Baptist Church, Pontiac, Mich., price 25 cents).

Priest who can be touched by the feelings of our infirmities. He was in all points tempted like as we are, yet without sin. How could He be otherwise? He went all the way to Calvary, was obedient unto death, even the death on the cross, and now is risen, glorified, and seated at the right hand. He knows every heartache that comes your way. He notices every tear that courses down your face. And He knows every testing and temptation that you're subject to because He has been through it. He wept at Lazarus' grave. He suffered little children to come unto Him. He went and broke up every funeral and He comforted the mourners and helped along life's pathways.

And so, I believe you can understand it now how the father had compassion. He puts himself in the prodigal's place. And so our Heavenly Father is like as the father pitieth His children. He has compassion.

Swiftiness of Divine Love

And now quickly will you notice the swiftiness of divine love. Take your pencil or pen and underline these: "and ran, and fell on his neck, and kissed him." Perhaps he was on top of the house for in the oriental country the family spent much time up on the upper roof, there away from the heat of the day at the close of the day. And looking afar off, he sees a very familiar figure coming down the pathway. I don't believe the son saw the father, but the father with that trained eyes of his, full of discernment; noticing the peculiar step of that person coming down the path, saw his son. He brushed the servants aside and he ran down the outer steps. He did not wait to go down the regular path of the road, but he cut cross-lot, and he ran!

Divine Nearness

Now notice, the thought of nearness — "And he fell on his neck." Now, I want you to get this. The father did not stand at a distance and chide and deride the son and say, "Look here, you young upstart! Why did you ever leave home? Why did you go out into the far country and take that portion of your inheritance and spend it all in riotous living? Go around to the back door; there's a wash basin there. Clean up and put on some decent clothes; get the shoes out of the closet there, then I'll talk to you." No, no, he did not do that. Notice it. "His father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Notice it. "Although you're in rags I don't mind. The filthiness — I don't like it, but I love my son." Oh, He loves you, friend of mine! He cannot bear the sight of your marks of sin. He does not love your sin, but He loves you.

And oh this beautiful story here — how he fell on his neck and kissed him! Here's a miracle of divine love; that while we were yet sinners afar off, alienated, without hope, without Christ, without God, God loved us enough to send His only begotten Son into the world to die for us. While we were yet sinners, dirty, vile, Hell-bound, dressed in our own dirty rags, God loved us enough to die for us. Why did God do it? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Why did He do it? Why did God do it? I will tell you why. He looked beyond our robes of righteousness which are as filthy rags. He looked beyond the marks of sin and He sees you and me in His beloved Son; in the spotless One; in the sinless One, in the Saviour that bor our sins in His own body on the tree. And He sees us, accepted in the Beloved, the pure, spotless, sinless Son of God. He sees us in Christ, and so He says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Relationship

Well, in the act of kissing his son, the father recognizes relationship: "Thou art my son." And this kiss was a seal of forgiveness. He would not have kissed him if he had been angry. He forgave him freely. And in that little act of kissing his son, we find the mark of relationship: "Thou art my son; I freely forgive you." And then

(Continued on page four)

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EDITOR AND PUBLISHER

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Capital Punishment

(Continued from page one)

terrible crime. Let us consider a few convictions of capital punishment.

Objection No. 1

"Thou shalt not kill," warns the sincere soul.

But let us note that this is not a command against the judicial taking of life. Rather is it giving value to human life and warning against the shedding of innocent blood.

The whole human race has issued from the three sons of Noah; Shem, Ham and Japheth; "And of them was the whole earth overspread" (Gen. 9:19). To them God gave a covenant and signed His name in the rainbow. One element of His decree was Capital Punishment for murder; "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). This command has never been reversed and is still in force for the Gentile governments of earth today.

There are two distinct streams of humanity upon the earth. All of Japheth; all of Ham and all of Shem, except one man, branched out to form the Gentile nations. One man from Shem, Abraham, was called out to head the Jewish nation and to be a separate people upon the earth.

Thus both Jew and Gentile had the command of Capital Punishment for murder. Although no change has been made in this decree to the Gentiles. God has given other great covenants to the Jew. Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. 2:12).

Thus when God spoke to Moses, and said "thou shalt not kill" (Deut. 5:17), He did not mean to exclude Capital Punishment, rather does He go on to add many more deeds to the list of those punishable by death. Indeed, if the laws that God gave to Israel were in force among the Gentiles today, few would be left to do the killing.

The Blasphemer

"He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him." (Lev. 24:16).

The Prodigal Son

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother — Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place — and all the men of his city shall, stone him with stones that he die." (Deut. 21:18).

The Murderer

"He that killeth any man shall surely be put to death." (Lev. 24:17).

The Adulterer

"The man that committeth adultery with another man's wife — the adulterer and the adulteress shall surely be put to death. (Lev. 20:10).

Disobey Order of Service

"And when the tabernacle setteth forward, the Levites shall take it down — and the stranger that cometh nigh shall be put to death." (Num. 1:51).

Spiritism

"A man also a woman that hath a familiar spirit, or that is a wizard shall surely be put to death." (Lev. 20:27).

Death for Kidnapper

"And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." (Ex. 21:16).

False Worship

"If thy brother, the son of thy mother, or thy son or thy daughter, or the wife of thy bosom, or thine friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other Gods — Thou shalt not consent unto him, nor harken unto him neither shalt thine eyes pity him — but thou shalt surely kill him." (Deut. 13:6).

Work on Sabbath

"On the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death." (Ex. 35:2).

Idolatry

"If there be found among you — man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing this covenant, and hath gone and served other gods — Thou shalt bring forth that man or that woman — and shalt stone them with stones, till they die." (Deut. 17:2 to 5).

Thus we see that God has instituted Capital Punishment for murder among the Gentiles and "Thou shalt not kill" does not mean the judicial taking of the life of a criminal.

Objection No. 2

Another objection is offered, "The man who executed a criminal is as guilty of murder as the man he executes."

But this is not true. In olden times the murdered man's brother or near kin was the "revenger of blood" and if he found the murderer and killed him, "he shall not be guilty of blood." (Num. 35:27).

Objection No. 3

A third argument against our subject is, "Death is soon over; give him life imprisonment for it is far worse."

But again, this is not true. Nothing takes the place of certain death, for God declares, "ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death" (Num. 35:31). Thus God demands "death"; not a "heavy fine" nor "life imprisonment."

In fact, "hands that shed innocent blood" are an abomination to the Lord (Prov. 6:17) and such blood defiles the land, "and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Num. 35:33).

Objection No. 4

A fourth argument, "We dare not execute Capital Punishment because God says, 'avenge not yourselves — Vengeance is mine; I will repay, saith the Lord'" (Rom. 12:19).

But this does not refer to governmental execution of a criminal, but rather to private quarrels. God will bring the vengeance, but he does it through His divinely ordained method — human government.

Government is ordained of God and we are to submit to it. "Rulers are not a terror to good works, but to evil." Thus God executes vengeance, but the government is "the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:1 to 4) but the government is ordained of God to thus execute His law.

Objection No. 5

A fifth objection to Capital Punishment is that it wastes life. "Why kill the murderer when it will not bring the dead to life again?" we are asked.

We are informed that some one hundred fifty thousand murderers are free in the United States today and that, at the present ratio another one hundred fifty thousand will fill their grave by violent death. If this be true, then another one hundred fifty thousand must stain their hands with human blood in this generation alone."

"Because sentence against an evil work is not executed speedily, there for the heart of the sons of man is fully set in them to do evil" (Eccles 8:11). It is when judgment is delayed and uncertain that men plunge into crime and run the risk of punishment. If justice was quick and sure; if they murdered today and died tomorrow, the criminal indeed would consider his ways and most of them would not strike the blow that would bring death to another as well as to themselves.

Thus, if Capital Punishment had been placed in certain force fifty years ago, no doubt at least one hundred thousand of this present generation would still be enjoying the benefits of life. One hundred thousand families would be saved the sorrow and distress of a murdered loved one. Yea, and one hundred thousand others would be saved the terrors that grip a murderer's heart, as memory brings before his mind the scenes of his fearful deed, and conscience pricks and prods and burns his heart to utter despair, while before him looms, an ominous future with untold terrors as he must face his

Huntington Union Revival Echoes

In the church bulletin of High-lawn Baptist Church, Huntington, dated October 31, the pastor, Dr. W. C. Reeves, had a most kindly word about the union revival campaign sponsored by twenty churches, held in East Huntington High School. Dr. Reeves was general chairman of the campaign committee. With Dr. Reeves consent, and to boost the cause of union revivals, I reprint his words here.

"OUR UNION REVIVAL: Dr. John R. Rice came; he is finishing the third week today; his ministry among us is worthy of recording here. We invited him; our church took the initiative in bringing him; we believed that his coming was positively of the Lord's doing. We felt that the times much needed a joint effort of all Christians in the community to bring the saving Christ before our lost neighbors and to revive every congregation among us. We have never seen such selfless, undenominational commitment of Christian citizens in any effort. 'Christ is all' has been the undeclassed slogan. The immediate, nothing-between, fellowship of Christians has been not short of marvelous. Dr. Rice's preaching has been such as none of us ever experienced; it has been humble; it has been marvelously kind; it has been bold, often very bold; it has been most positively Biblical; it has been without any ranting; it has sought revival of Christians

Creator with hands stained with the blood of his fellowmen.

The gallows; the electric chair; the firing squad and the gas chamber are indeed fearful instruments of death, and, if the writer of these lines would but permit his own heart to dictate, he would well tremble to pen these words; but when the God of heaven calls for death, it is not for mortal man to call for life.

Sorrow and Tears

Let us consider the home of the murdered, as a once-happy wife now faces the stern realities of widowhood. Her heart is breaking over the death of a beloved husband, her mind is perplexed with the issues of life as the rent comes due and she must move to humble quarters; for the hand that once supplied her with a comfortable home, now lies beneath the cold hard sod. Her spirit is broken, but she must toil on and on to keep her fatherless children in the necessities of life.

And we might go on and speak of the once happy frolicking children, waiting for a father who will never return; we might remember the bitterness of their little hearts when they learn that he who they so loved now lies cold in death from a murderer's hand.

But it does not stop here. Let us visit the cell of the condemned. Have not I, as a minister, seen the tears that flow from the eyes of an imprisoned man; has not mine own hand held one stained with human blood, as the heart of its owner turned to the Lord Jesus as its Saviour? And does not my heart go out in deep sympathy to those that are held in the clutches of sin and death?

If it is true that, under present conditions, one hundred fifty thousand will fill an untimely grave, and another one hundred fifty thousand will meet their Creator with hands stained with human blood; and if it is true that Capital Punishment, rigidly enforced, will save one hundred thousand homes from bereavement and keep another one hundred thousand from committing this fearful crime; if this is true, then surely it stands us in hand to set our force steadfastly toward this very goal.

It is because the author of this article believes that this is true and that Capital Punishment rigidly enforced, would bring happiness to untold thousands of his fellowmen. (to both the would be murdered and the murderer) that he thus sends these words forth on the wings of the printed page.

"Whosoever sheddeth man's blood by man shall his blood be shed." When the God of heaven speaks, may all the earth keep silence before Him.

"WILL, IF READ, BRING ABOUT A REVIVAL"

Rev. Clarence Erickson, of the Chicago Gospel Tabernacle, where he is the successor to the famous Paul Rader, now in Heaven, says about the book of sermons, *When Skeletons Come Out of Their Closets*, by Evangelist John R. Rice:

"God has certainly blessed you with a marvelous message and the ability to put it in print, and this book with its message should have a wide circulation. I feel sure that the Holy Spirit will use it to the convicting of men and will, if read, bring about a revival."

Dr. Bob Jones, founder of Bob Jones College, Dr. Ernest I. Reveal, founder and superintendent of Evansville Rescue Mission, and many other well known soul winners are writing to commend this colorful, pungent book of revival sermons by the editor, author, and evangelist, John R. Rice. Here are the cream of his messages, used to bring about a revival, to warm the hearts of Christians, to convict and save sinners. 191 extra large pages. Beautiful cloth binding, colorful jacket. Price, postpaid, only \$1.00 (6 copies for Christmas presents, only \$5.00).

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and the conversion of sinners; it has accomplished both of these objectives; it leaves most of us who heard wishing we may have him for another similar, and even more victorious meeting a year hence.

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New Printing 'Prayer' Soon Ready

'Prayer, Asking and Receiving,' by Dr. John R. Rice Soon Available in Second Edition of 10,000 Copies. New Price \$1.50

November 13, 1942 the book, *PRAYER-Asking and Receiving*, by Dr. John R. Rice, evangelist and editor of this paper, came from the presses. It was given the finest reception, far exceeding our fondest hopes. It was praised by leading Christian papers and magazines of the country and by great preachers of all leading denominations. However, the first week of November this year we were forced to announce that the 10,731 copies printed in the first edition were gone. They went faster than we could foresee, so for this month the book has been off the market, and orders are piling up.

However, plates were made of the book for a new edition, after correcting mistakes. Bruce Publishing Co., St. Paul, Minnesota has taken the contract for a new edition of about 10,000 copies. They should be actually printing it before you read this, and bound copies are to be delivered, God willing, beginning Dec. 1. Thus, we are happy to report, Christmas orders can be taken care of easily, if all goes as expected, and you may have this famous book to give right away.

Costs are much higher on the new edition. Wartime requirements force us to use lighter paper, and the book will be thinner. Higher costs make the new price \$1.50 per copy. The cloth binding will be strong and beautiful, the jacket prettier than before, and every page of the 328, all the twenty-one chapters are there intact. By our policy of no royalty, no profit, not a penny taken for the author in any way, we are able to keep the price down to \$1.50.

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THE PRODIGAL'S RETURN

(Continued from page two)

note the thought of acceptance: "I receive you back into my heart, as though you were worthy of all that I have and could give." How the Father loves and freely forgives and washes away and puts your sins behind His back to remember them against you no more forever! He was far more eager to see His son and to receive him than he was to see all his field, the wheat waving in the sunset, to see the fatted calves, to see the treasures, to see the servants. His delight was to see his son restored. His father saw him.

Well, our Heavenly Father is not willing that any should perish, but He is so willing to forgive, and He is just waiting for the moment when a sinner will come to himself and say, "I will arise and go to my father." And you will instantly see how quick divine mercy, in the person of Christ, will come and receive you unto Himself. You will receive the kiss of reconciliation. And think of this; the son, fresh from the pig sty, now on the father's bosom; fresh from the sound of the swine with their gruntings, now he hears his father's wonderful words! A few days ago putting husks into his mouth, now his father's loving lift! What a change! From darkness into the light, from bondage to freedom, from a sinner to a saint, from a prodigal son back to the father's house!

All of Grace

Now as we come to a close, I want you to see this, the gospel of grace just sticks out through every verse here. There was no partial reception. Notice, he did not say to the son, "Now, Son, I'll forgive you if, or, when; if you do a certain thing." Oh, no, there are no conditions. He was kissed, clothed, and he feasted without a single condition. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." And listen, no questions will be asked. God will receive you and freely forgive you for Jesus' sake. But so far as the East is removed from the West, He will receive you without a rebuke; He will receive you unto Himself, receive you as a child in the household of faith.

Well, listen, the son came back and he had the best robe; he had the best ring; he had the best shoes; and he had the best food. So if you will come. God says He will receive you as a son: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." It was no temporary reception, friend of mine. The father received him. Then did He turn him out? No, he kept him there in the home, no more to wan-

der, always at his father's side. "His father saw him." Let us bow our heads in prayer.

Oh, heavenly Father, no man is hidden from Thee. Thou knowest the thoughts, the intents of our hearts. There may be some listening in, yes, in rags, down in the very deepest sin. But you see the heart; you love that sinner. And yes, there may be some clothed in the finest, oh, they are hungry, oh, they need Thee; just sick and tired of sin; they want that which satisfies. They are out in the far country. Yet, you have seen them. Though we cannot see the millions listening in, Thou dost see them across the nations, in Canada, in Alaska, in South America and in the Islands of the sea, in the Atlantic and the Pacific. Thou dost see them. Oh, Lord, may they, like the prodigal son, say, "I will arise and go to my father." You have said, "He that cometh unto me, I will in no wise cast out." Oh, may they come and take the name of Jesus with them. For we ask it in Christ's name and for His sake. Amen.

Appeal

Precious Name, O how sweet!
Hope of earth and joy of Heaven;
Precious Name, O how sweet!
Hope of earth and joy of Heaven.

Yes, and the son said unto him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But the father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead (Oh, he was in existence out there in the far country but as far as God was concerned, he was dead) and is alive again; he was lost, and is found. And they began to be merry." You will notice in the fourteenth verse, "he began to be in want." Now, after reconciliation, "they began to be merry." Why not now? Listen, tomorrow may be too late. Tomorrow may settle your destiny for time and eternity. Why not now?

While we pray, and while we plead,
While you see your soul's deep need,
While your Father calls you home,
Will you not, my brother, come?

Why not now? Why not now?
Why not come to Jesus now?
Why not now? Why not now?
Why not come to Jesus now?

Let's bow our heads in prayer in closing as we go off the air. Are there any others than those who raised their hands earlier in the broadcast, who will put your hand up and say, "Brother Fuller, pray for me. I am coming home. I am

28 DECISIONS THROUGH SWORD LITERATURE IN OCTOBER

(Continued from page one)

blessed example. Also pray that the Lord will convict my wife that she too may be saved.

Yours satisfied in the Lord,
(Signed) W. G. B.

Solemn Words from Sailor

And then on October 15 a sailor wrote us the happy word of his conversion. His letter is as follows:

"Dear Brother Rice:
"I have just read your book, *What Must I Do to Be Saved?* Brother Rice, I have been thinking about this matter for several years and now I have made up my mind to trust in the Lord Jesus Christ.

OFFER CLOSES!

(Continued from page one)

continent. 52 issues for \$1.00 is a great value.

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coming back. I want Christ to be my personal Saviour and I want you to pray for me? Will you put your hand up, anyone else in this audience, and just say by the uplifted hand that you want to be remembered in prayer as we close? Is there anyone here, while we are praying? God bless you back there, my dear man. Is there anyone else? Yes, God has spoken to a number here in the studio. God bless you, soldier boy. Is there anyone else who will put your hand up and say, "Pray for Me?" Oh, let's pray just before we go off the air.

Oh, our Father, we thank Thee for speaking to such a number—men and women coming back to the Father and are accepted in Christ. Thou dost see them in Him, perfect, justified by faith, and Thou art putting their sins behind Thy back, to remember them against them no more forever. We will give Thee all the glory and all the praise for winning men and women to Christ and to Thyself. For we ask it in Christ's name and for Thy sake.

Amen.

"Realizing that I am a sinner and believing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart, and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know.

"I am going to be baptized as soon as possible."
(Signed) C. L. F.,
Farragut, Idaho.

Booklet Leads to Conversion of Boy With Incurable Disease — 4 Weeks Later Went Home to the Lord

A business man in Spartanburg, South Carolina, who has made several cuts for use on the cover of our booklets in exchange for the booklets, *What Must I Do to Be Saved?*, wrote the following letter the early part of October:

"Dear Miss Bradshaw:
"Your letter of the first received and I do appreciate it very much. I wish to thank you for the booklets and I want to tell you of a case that I had worked with for four years or thereabout.

"There was a young boy in the hospital that I visited Sunday after Sunday and I tried so hard to get him saved but somehow I failed. I have prayed and prayed with tears running down my face for him, but all seemed in vain. Well, one Sunday I gave him one of the little booklets, *What Must I Do to Be Saved?* He would ask me from time to time if I had anything that he had not read. So I had this little booklet that Sunday and I gave him one. After I had finished my talk with him, I said good bye to him until the next Sunday. The next Sunday I went in to see him, forgetting I had given him the booklet. He said to me as I asked him how he was, 'You know, Brother Charles, that I am saved now.'

"Well, it shocked me somehow. I said, 'You are?'

"He replied, 'Yes, I am saved.'

"Well, I said, 'Who led you to Christ?' And it was then he told me,

"You know that little booklet you gave me last Sunday? Well, I read it and accepted Christ as my Saviour."

"I can't write this for the tears. About four weeks after that he passed on to be with Jesus. Just two weeks ago he was nineteen years of age. He had a blood disease that could not be cured, and he had spent the greater part of his life in the hospital. He knew he could never get well. He told me so. His name is Robert Lee and I asked him to write you all. I wonder if he did. May God bless you all for those little booklets. You know they have stopped me from visiting the sick at one of the hospitals here, and they may stop me from the other one soon. So won't you help me pray about it?"

(Signed) J. S. Charles.

About 489,066 What Must I Do To Be Saved Booklets Gotten Out Since January 1st: New Shipment of 407,000 Next Month

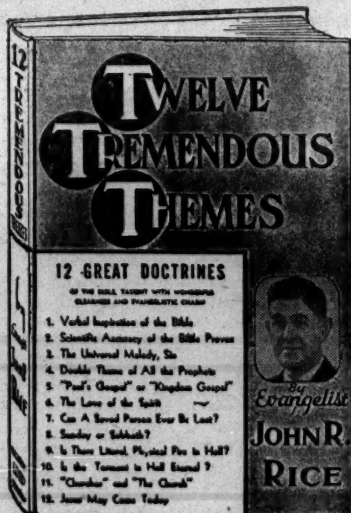
In January we had printed 181,866 booklets on *What Must I Do to Be Saved?* Then before May this supply was exhausted and we had thousands of orders on hand, waiting for the new shipment to arrive of 407,000. Of this last shipment we have less than 100,000 copies on hand, and have already placed an order with a printing concern for 407,000 more booklets, to be ready in December. A greater part of these booklets have been given free to those who promised to give them out according to direction, accompanied whenever possible, by a personal word. It is not a tract but a twenty-four page booklet which costs us for printing, postage and mailing about 1¢ a copy. Many Chaplains, radio pastors, personal workers and rescue missions are using the tract. Some radio pastors have unsaved people inquiring about how to be saved and this book is sent to the inquirer since it gives the plan of salvation so clear that it is easily understood. It gives many Scriptures and has been the means of helping hundreds find their way to Christ, as you have seen reported from time to time. We do not know of any other tract that has led to so many conversions.

If you can give out some of these booklets to people who promise to read them, we shall be glad to send you some free. Tell us how many you want and how you plan to use them. If you wish to help with the printing, remember they cost us about 1¢ a copy.

The Following Sent Gifts in October to Help on the Expenses of Getting These Booklets Out

Walter M. Moore, Texas.....	\$1.00
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